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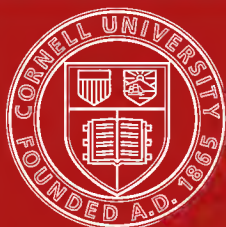
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PRESBYTERIANISM IN NASHVILLE

A COMPILATION OF
HISTORIC DATA

BY
REV. WILLIAM STATES JACOBS



NASHVILLE, TENN.
THE CUMBERLAND PRESS
1904



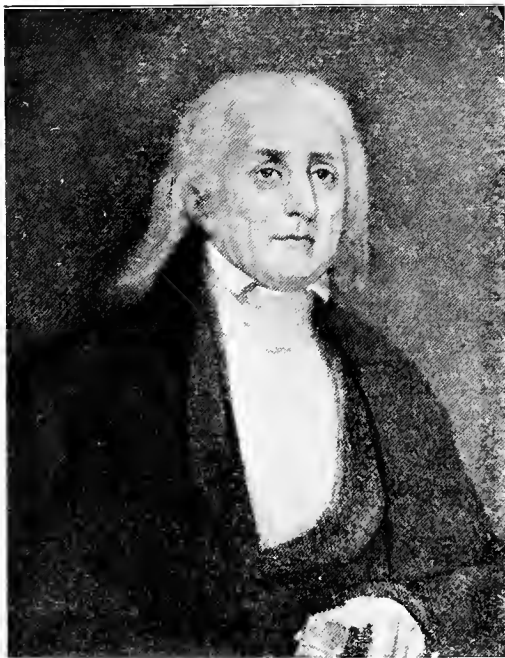


PREFACE AND DEDICATION.

At the request of the Ministers' Alliance of the Presbyterian Church in Nashville, the undersigned has undertaken to compile this sketch. Thanks are due many of the ministers and laymen for their assistance, notably Dr. Jas. H. McNeilly, who is the author of the general sketch in the beginning of the book, and to whom this volume is affectionately dedicated.

WM. STATES JACOBS.





REV. GIDEON BLACKBURN, D.D.

The Presbyterian Church in Nashville, Tenn.

REV. JAS. H. M'NEILLY, D.D.

Among the forces which have moulded the moral and religious character of the people of Tennessee, the Presbyterian Church must be allowed a prominent place. The first settlers of the State were largely of that hardy, earnest Scotch-Irish race, upon which Presbyterianism has made the deepest impression. Grave, serious, strenuous in devotion to duty, that race has been in the forefront of the march of civilization in this country, because it recognized the sovereign purpose of God in the building of our commonwealths. It is heir to those traditions of service and sacrifice which have made the history of the Presbyterian Church glorious in the land beyond the sea, where Covenanters and Huguenots contended to the death for Christ's crown rights as the only king in Zion. From the first settlement of the State the Presbyterian Church has been zealous for the church and the school, for religion and education as the bulwarks of our government and of society.

While other denominations have won a more numerous membership, and have penetrated more deeply the destitute regions of our country, yet it is true that the Presbyterian Church wields an influence far beyond its mere numerical strength; and the other churches cheerfully acknowledge that much of their effectiveness is the result of that influence, and much of their best membership comes from Presbyterian stock. No church has been more successful and effective in developing a certain firmness of moral fibre, strength of character, consistency of principle, sturdiness of purpose, courage in action, which are the result of the great doctrines which Presbyterianism emphasizes. And so the conservatism, the steadiness for righteousness, the high ideals of our church have been helpful far beyond its ecclesiastical limits.

In the city of Nashville, from its very foundation, Presbyterianism has been one of the most powerful elements in the spiritual life and growth of the city. It has been a prominent factor in every good work.

Each of the great evangelical denominations of Christians has been called in the providence of God to stand for some special doctrine or principle of the Word of God; and has done its work under some distinct form of order. The Presbyterian Church has been, more than any other in modern times, a witness for the absolute sovereignty of God, and for the absolute dependence

of man on sovereign grace for salvation. Its form of government is a representative republic, by elders of the people, clerical and lay, organized as church courts in which all presbyters are equal. For more than one hundred years these doctrines have been preached, and this form of church order has been exercised in Nashville, and in the neighboring country, and they have exercised an influence on the religious life of the people.

The beginnings of Presbyterianism in Nashville preceded by several years the organization of any church. Among the pioneers who settled the Cumberland country, or Middle Tennessee, provision was made for the preaching of the gospel and for the education of their children. Many of the families were Presbyterians and the first minister of the gospel was the Rev. Thomas B. Craighead, a man of learning, a graduate of Nassau Hall, Princeton, N. J., an earnest, sincere Christian, an eloquent preacher, and a strong character. He was ordained by the Presbytery of Orange in 1780. After preaching in North Carolina, his native State, for some years, he removed to Kentucky. Thence in 1785 he came to Tennessee, and fixed his residence at Haysboro, now Spring Hill, six or seven miles east of Nashville. There a stone building 24x30 feet was erected for church and school. There for thirty years he preached; and there he taught at first the "Davidson Academy," which was the cradle of the University of Nashville.

Mr. Craighead preached frequently in Nashville until 1816. His last years were saddened by his suspension from the ministry on a charge of heresy. The sentence was rescinded before his death in 1824—at the age of seventy-one years.

About the close of the eighteenth century a congregation of Scotch Seceders was gathered in Nashville, and in 1801 the Rev. William Hume, of Scotland, was sent out by the Scotch Presbytery of Kirkaldy, and was placed over them as pastor by Mr. Armstrong and Mr. Fulton, of that Presbytery. Mr. Hume preached in a small brick building near the site of the present university buildings. His congregations were small, his salary was meager, and with the removal of some of his flock, he was left in very narrow circumstances. Yet he continued faithfully his ministry to them until 1818. In that year he united with the Presbyterian Church of the United States; and soon most of his old congregation followed him. For fifteen years, until his death in 1833, he served churches near Nashville; and he frequently filled the pulpit of the First Church in the city. For many years he was a distinguished teacher—Professor of Ancient Languages in Cumberland College, then Principal of the Nashville Female Academy.

The organizer of the Presbyterian churches in Middle Tennessee was the Rev. Gideon Blackburn, who gathered large congregations at several points, and organized churches within a

range of fifty miles from his home at Franklin, Tenn. In the spring of 1811 he preached in Nashville on his way to the General Assembly in Philadelphia. At the request of the citizens he continued preaching, at first once in three months, then monthly and semi-monthly. He preached on week days in Mr. Hume's building, and on the Sabbath in the grove near the public square. He was an orator of wonderful power and magnetism, and he attracted very large congregations. Like most of the Presbyterian preachers of that day, Dr. Blackburn engaged in teaching, laying thus the foundations of church and school in the wilderness.



REV. JNO. TODD EDGAR, D.D.

After some four years of occasional and stated preaching by Dr. Blackburn, he organized "The Presbyterian Church of Nashville," in November, 1814, probably on the 14th day of the month. He was assisted on that occasion by the Rev. Robert Henderson, D.D., of Murfreesboro, Tenn., a man of great influence in the early history of Presbyterianism in the State. The original membership of the church consisted of six ladies and Mr. Robert Smiley, who was elected and installed ruling elder. During the next four years Dr. Blackburn supplied the church; though he was never installed pastor. At the end of his service in 1818

there were forty-five members, of whom only two or three were males. The ladies of the church were from the most influential and cultured families, and they made up in zeal what they lacked in numbers. They maintained a weekly meeting for prayer among themselves, and they were organized into a "Charitable Society," to minister to the sick and the needy, and to distribute Bibles and tracts. This was in 1816. These ladies were also active in the establishment of the first Sabbath school in Nashville, and though at first they met with indifference and even opposition, they persevered until they saw the Sabbath school one of the recognized and permanent agencies of all the churches. The first school was union and was opened in 1820. In November, 1822, the churches began schools of their own, and that is the date of the beginning of the Presbyterian Sunday schools in the city of Nashville.

"The groves were God's first temples," and so our fathers at first gathered for worship under the trees, where a stump served for pulpit, and the fallen trees furnished seats for the congregation. When the weather was severe, the hospitable cabin of a pioneer was utilized for the service, until better provision could be made. In 1816 a building, 20x30 feet in size, was erected by public subscription of \$700 for the use of the ladies in their meetings for prayer, and for their charitable work. This building was known as the "Society House." It was afterwards used as part of the manse, being divided into two rooms, one of which was the pastor's study. It was destroyed by the fire which consumed the church in 1848.

The first church building for the Presbyterian Church in Nashville occupied the site of the present First Church, on the corner of Church (then Spring) and Summer streets. It was a neat and substantial brick structure, 45x80 feet in size, with seating capacity of four hundred. It was built by general subscription of citizens, and when not in use by the Presbyterians, it was open to other denominations. It was commenced in 1812; first occupied by Dr. Blackburn in 1816, and completed in May, 1823; when the property was deeded by Randall McGavock to the trustees of the church "in consideration of \$750, and for other good considerations." This house fronted on Summer street, with galleries around the inside, except over the pulpit. It was destroyed by fire on Sabbath night, the 29th day of January, 1832, a little more than two weeks after the death of the pastor, Dr. Jennings. The congregation worshiped in the Masonic Hall until the autumn of 1833, when, shortly after Dr. Edgar began his pastorate, a spacious and elegant church was dedicated on the same site, with a capacity of one thousand sittings, at a cost of \$30,000. This building fronted on Church street sixty-five feet, and ran back on Summer one hundred and twenty feet, with galleries around the sides and front walls. The basement

contained lecture room and study. This house was also burned on the 14th day of September, 1848. It was replaced by the present massive edifice. These were the buildings which served the uses of the Presbyterian Church in the city as long as it was confined to one organization. The account of the other buildings, which were constructed for the worship of the new organizations, as the churches increased in number, will be given in the particular history of these various churches.



REV. JOSEPH BARDWELL, D.D.

Until 1843 there was but one church of our faith and order in Nashville, and that met the needs of the Presbyterian population. The growth in numbers was slow at first. It had to contend for quite a time with the hard conditions, the rough ways, the boisterous, often violent customs of frontier life. But as the city grew in population, and circumstances became easier, the fruits of the faithful preaching of the word became manifest. Gradually the able ministry of some of the early pastors influenced the prominent men of the community, professional men, leaders of public opinion, and quite a number of them united with the church and became active in its work. At the death of

Dr. Jennings in 1832, the membership had grown to one hundred and sixteen persons.

From 1833 to 1843, there were several noted revivals of religion in the Presbyterian Church, which added more than two hundred members to its rolls. And in that time the Sabbath school increased greatly in numbers and in efficiency.

It became evident that, to meet the spiritual needs of the increasing population, other churches must be organized in other parts of the city as the way was opened.



REV. R. F. BUNTING, D.D.

Before giving the general account of these other organizations it may be well to mention more particularly those early laborers who laid the foundations of our work in Nashville.

The Rev. Thomas B. Craighead was for nearly forty years identified with the religious life of the early settlers of Davidson County. He lived in the midst of the great revival from which sprang the Cumberland Presbyterian Church, and was an opponent of the new measures. He was a man of strong convictions, of fervid oratory, and of saintly life, and it is probable that the charge of heresy against him was founded on a misunderstanding of his earnest sermons. He was a man of warm feelings, of intense devotion to the word of God, a sincere

patriot, and a wise teacher of youth, and counsellor of others. He impressed his character on the rising generation of that day.

The Rev. William Hume was a wise master builder. This godly minister, known as the "Good Man," of Nashville, was born in Scotland and educated at the University of Edinburgh. Coming to Tennessee in 1801, he lived for nearly a third of a century the life of a scholar, and of a self-sacrificing preacher of the word of God in this community, winning the confidence and the love of all classes. He was a man of broad and catholic



REV. T. V. MOORE, D.D.

spirit, an accomplished teacher, and a generous philanthropist, bold for the truth yet gentle and humble in his life.

The Rev. Gideon Blackburn was the great orator of the earlier day. A man of splendid physical appearance, of winning manners, of great firmness and courage, of burning zeal, he was listened to with delight and profit by thousands, not only of the pioneers, but also of the cultured people of great cities. In 1823 he left Tennessee and was pastor of a church in Louisville. In 1827 he was chosen President of Centre College at Danville, Ky., remaining there until 1830. For three years he was pastor at Versailles, Ky., and agent for the Temperance Society of the

State. In 1833 he removed to Illinois, and engaged in raising funds for a college and theological school, which, since his death, is known by his name. He died in 1838, aged sixty-six years.

The Rev. Allan Ditchfield Campbell was the first pastor of the Presbyterian Church in Nashville. He was an Englishman by birth. He was born in 1791, and at an early age brought to Baltimore. His father was an elder of the Associate Reformed Church. After his graduation at the University of Pennsylvania, he studied theology with the celebrated Dr. John M. Mason. He was ordained by the church in which he was brought up, but



REV. H. J. VAN DYKE, D.D.

subsequently united with the Presbyterian Church. He was installed as pastor in Nashville in the autumn of 1820, in which relation he continued seven years. He labored under many discouragements, yet the church grew under his ministry. Returning to Pennsylvania, on account of his feeble health, he became one of the most useful ministers of the church in connection with the founding of the Western Theological Seminary. He was a preacher who presented truth so that the common people heard him gladly. He was also abundant in labors in weak churches, and was noted for his tenderness of heart and his liberality. He died near Pittsburg in 1861.

The next pastor was the Rev. Obadiah Jennings, D.D. He was the son of a Presbyterian preacher of New Jersey. Being thoroughly educated, he first gave himself to the study of law. He was admitted to the bar in Washington, Pa., in 1800, in his twenty-second year. He was very successful and popular in his profession in both Ohio and Pennsylvania, where he practiced.



REV. D. C. RANKIN, D.D.

In 1810 he joined the church in Steubenville, Ohio, and was afterwards made a ruling elder in the church of Washington, Pa., whither he had removed. As the result of a serious illness he was led to devote himself to the ministry of the gospel. In 1817 he was ordained and installed pastor of the church at Steubenville, Ohio, where he labored for six years. He was then called to Washington, Pa., in 1823, where he continued for five years.

In 1828 he was called to Nashville, taking charge in April. Here in spite of failing health he labored faithfully until his death, January 12, 1832. He was a man of powerful intellect and of thoroughly trained mind. And under him the male membership increased notably. He was a great sufferer, and often had to sit and preach, but he grew constantly in the love and respect of the people. While in Nashville he was unexpectedly drawn into a debate with Alexander Campbell.

The last of these foundation builders was the Rev. John Todd Edgar, D.D. Born in Delaware in 1792, he was taken to Kentucky in 1799, graduating from Princeton Seminary in 1816. Ordained by the Presbytery of Ebenezer in 1817, he served various churches in Kentucky until 1833, when he was called from Frankfort to Nashville. Here for over twenty-seven years he served the church, preaching with an eloquence and power rarely equalled, ministering as a pastor with a tenderness and wisdom which won the love of all classes, and living before the people the life of an humble, sincere Christian, so that he commended by his example the gospel he preached. He died November 13, 1860, honored, revered, loved by all. He was a man of magnificent presence, with a voice that was music itself. With great personal dignity he was gracious and cordial—his intellect well balanced, his heart warm and affectionate. The church grew under him to great influence.

The Presbyterian Church is not behind her sister denominations in the desire and the effort to carry the gospel to the masses. Therefore, she seeks to plant her missions and organize her congregations wherever the spiritual needs of the people can be thus met and satisfied. As the city of Nashville grew, it became plain that there was an enlarging field for evangelistic effort. The method was to establish a Sunday school at some eligible point for reaching the people; thus giving the members of the church opportunity for practical work in the service of the Lord. These Sunday schools have opened the way for the establishment of churches.

Thus the one church of an earlier day has expanded until now the Presbyterian Church in this city and its immediate vicinity numbers eleven organized congregations, besides two or three missions, and the membership is nearly three thousand. The churches now are First, Second, Woodland Street, Madison (near the old Craighead home), Moore Memorial, McNeilly, Westminster, Glen Leven, Cottage, Benavi, West Nashville.

In 1843 the Second Church was organized in what was then the northern part of the city, and for years it was a most effective organization under able pastors. Passing through many vicissitudes, results of the Civil War, and of the changed character of the population around it, it was finally removed farther to the north, and combined with Edgar Church, and it is now flourish-

ing, vigorous and active under the pastorate of the Rev. J. C. Cowan.

In 1858 the Woodland Street Church was organized under the name of First Edgefield Presbyterian Church. It was a colony



REV. H. F. WILLIAMS, EDITOR OF "THE MISSIONARY."

from the First and Second Churches. Its effectiveness was much hindered by the agitations and divisions of the Civil War. But since that time its growth has been steady, and now under the administration of Dr. W. S. Jacobs, it is the second in numbers of our churches.

The Madison Church was a colony from the old First Edgefield Church. It is the legitimate successor of the church established by Dr. Craighead, and is within a mile of his old home. It was organized in 1870. It has never been numerically strong, because of the frequent removals of its members to the city. But under the ministry of Rev. O. A. Price it is doing a good work.

In 1873 the Moore Memorial Church was organized by a colony from the First Church. With a beautiful house of worship in the western part of the city, it has from the first been most successful in gathering in all classes, and now with a large membership, with Dr. G. W. Bull as pastor, it is rapidly growing.

In 1875 the McNeilly Church was organized, as a colony from the First Edgefield Church. It has an excellent house of worship, and a comfortable manse. It has had many obstacles in its way, but there is a field for usefulness open to it, and the Presbyterians of Nashville are coming to its help. It is in the northeastern section of the city.

The Westminster Church was organized in 1879, a colony from the First Church. It has done an excellent work in the face of many difficulties. With a beautiful house of worship, and located in the thickly settled South Nashville, it should be one of our most successful churches, and great as the discouragements have been, doubtless the liberality and the help of the First Church, so freely extended in the past, will yet enable it to overcome every obstacle.

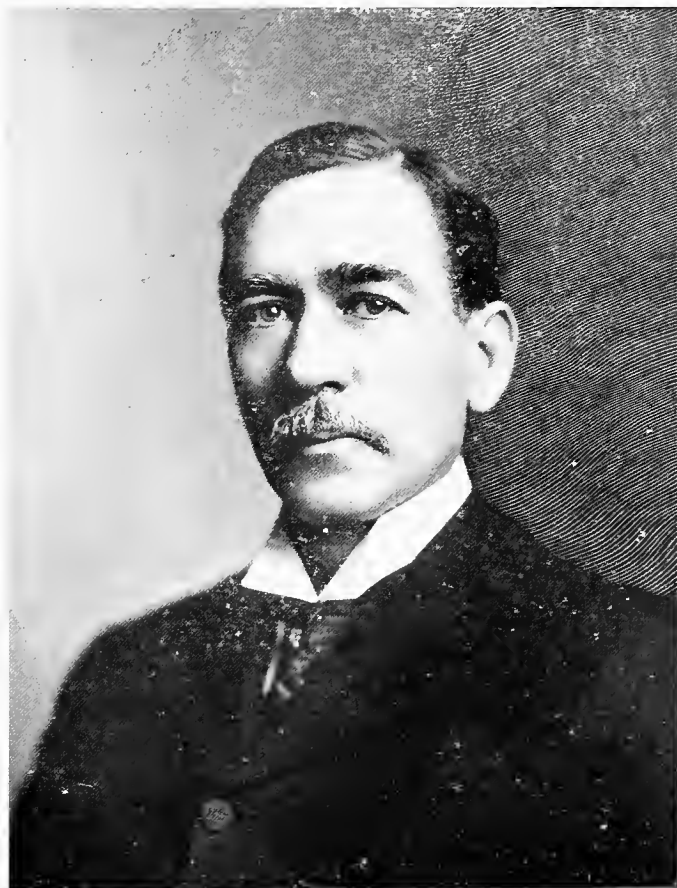
In 1890 the Glen Leven Church was organized in a southern suburb, Waverly Place. It was from members of the First, Moore Memorial and Westminster Churches. It has grown with the growth of the suburb, and with its attractive church building, and its equipment it has fine prospects of large growth. It is under the ministry of Rev. Dr. J. H. McNeilly.

In 1891 the Cottage Church was organized. It was a colony from the First Church. Located in the southern part of the city, among a changing population, it has had a struggle to maintain itself, yet it has done a good work. With the Rev. J. F. Lackey as supply, it is seeking to bring the gospel to a neighborhood which is lacking in church privileges. It has a substantial church and a comfortable manse.

The Benavi Church was organized in 1893, and a plain but comfortable house was built in the northwestern part of the city to reach a population which was deeply attached to the Rev. E. T. Brantley. Since the death of that godly minister, they have had only occasional services of Presbyterian ministers.

The Presbyterian Church of West Nashville, a colony from the First Church, is the most recent organization. In April, 1902, the church was organized, and with a neat building and an earnest membership under Rev. F. D. Daniel, its prospect for success in the Lord's work is very encouraging.

The Presbyterians of Nashville have shown their faith in the work they are doing by their contributions in money to the equipment of their churches and institutions. They own property in church edifices and manse worth nearly \$250,000. Their con-



• REV. S. H. CHESTER, D.D., SECRETARY OF FOREIGN MISSIONS.

tributions in 1903 for religious purposes were \$40,000. The official school history of Tennessee states that "the dominant element in the first settlement of the State was the 'Presbyterian Covenanter.' Wherever this element might go there was certain to be the '*preacher*;' and wherever there was a '*preacher*,' there was certain to be a '*school*.'"

The example of the Rev. Samuel Doak, the father of education west of the Allegheny Mountains, was emulated by the founders of Presbyterianism in Middle Tennessee. Blackburn, Craighead, and Hume were teachers. The University of Nashville and the Nashville Female Academy owed much to the latter two of these.

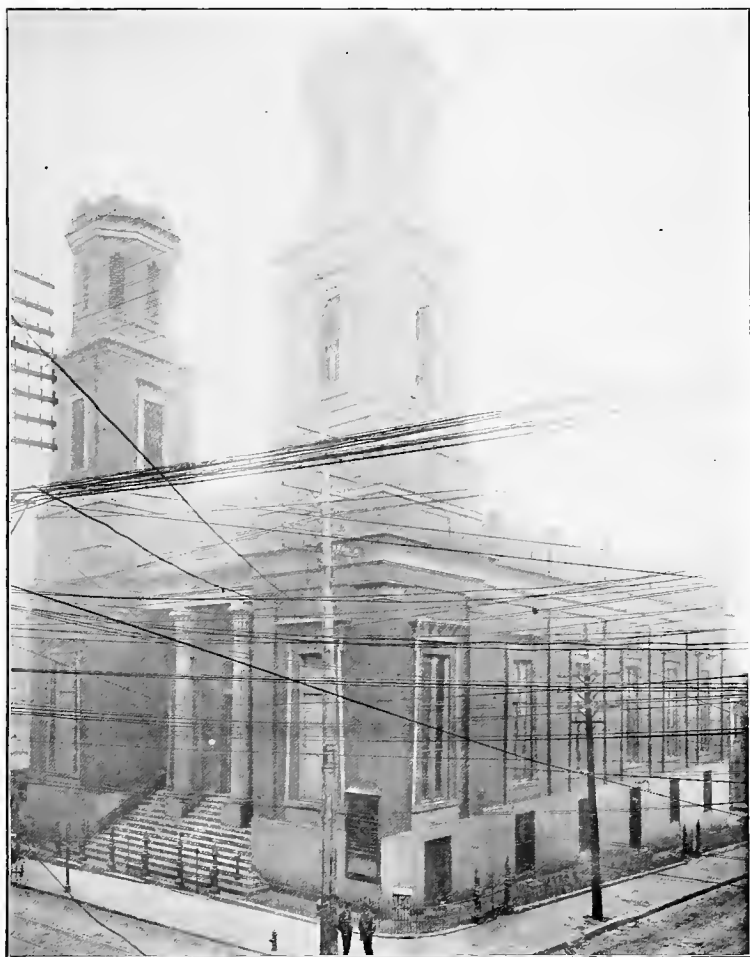
In 1865 the Rev. Dr. W. E. Ward, of the Cumberland Presbyterian Church, founded Ward Seminary for the education of girls, and made a success of it. In 1891 the institution came under the control of the Nashville Presbyterians. Under the wise and progressive administration of the president, Dr. J. D. Blanton, it has attained the very highest standing. It has over four hundred pupils. The property on North Spruce street is worth \$100,000.

The Presbyterians of Tennessee for years discussed in their synods the need of a Presbyterian orphanage. At length Mrs. Mary Harding, a member of the First Church, Nashville, gave her beautiful home with its grounds, ten acres, to the synod for the establishment of the "Monroe Harding Orphanage," in memory of her deceased husband, who was also a member of that church. Large additions have been made to the buildings, and the institution is in successful operation under the faithful management of the Rev. H. H. Newman. The property is situated in the northern part of the city and is estimated at \$40,000.

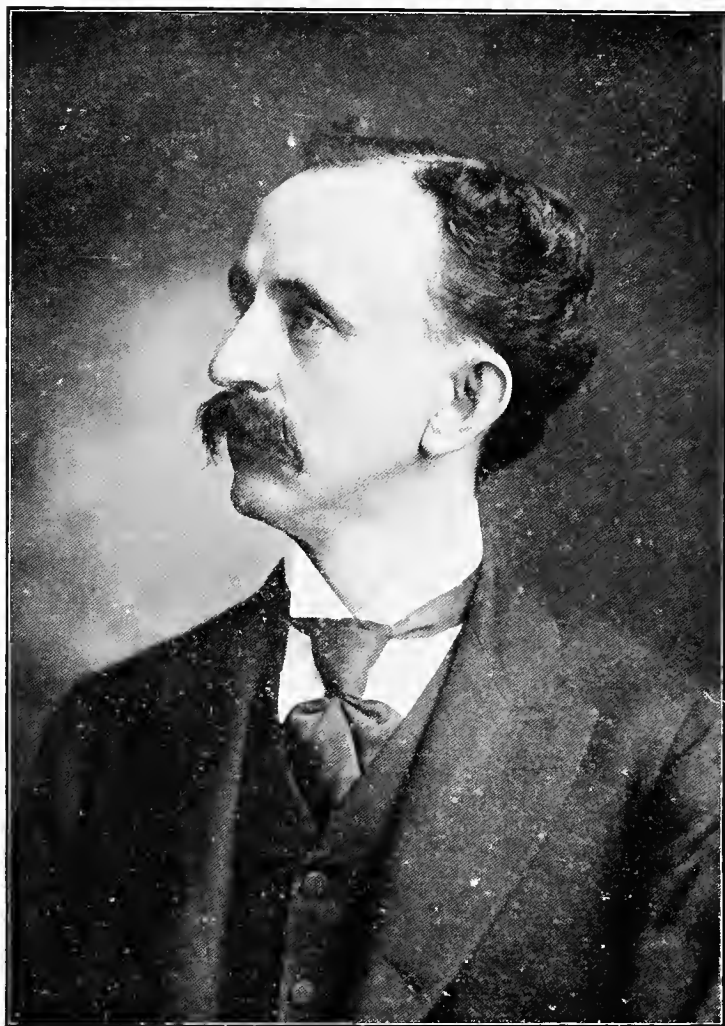
The Committee of Foreign Missions of the Southern Presbyterian Church is located in Nashville, with its secretary, Rev. Dr. S. H. Chester, and his staff of assistants, and from this office the funds, over \$230,000 a year, are sent out. It may also be mentioned as indicating the spirit of our people, that in 1872 an attempt was made to bring the publication work of the Southern Presbyterian Church to Nashville. The sum of \$40,000 was raised to erect suitable buildings, as a free gift to the church. The effort was defeated by the promises on behalf of the city of Richmond to retain it there.

Thus it will appear that our church in Nashville has had steady and substantial growth from the first. While we have not made the most of our opportunities, yet much has been done. For one hundred and twenty years Presbyterianism has wrought in work and endured in sacrifice for the salvation of the people; and God has owned and blessed the efforts of his servants. To his name be the praise and the thanksgiving.

The detailed history of the separate churches, and of our institutions, will be given in the body of this book.



FIRST CHURCH.



REV. WM. M. ANDERSON, D.D.

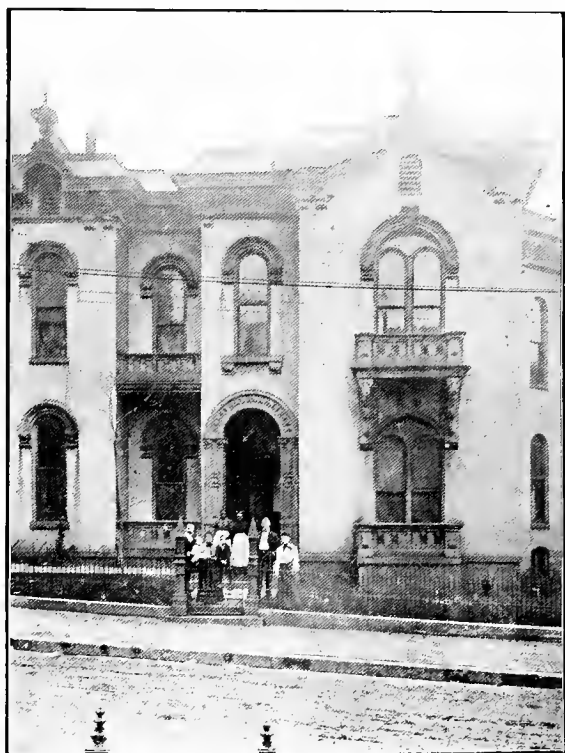


REV. JAS. I. VANCE, D.D.

Sketch of First Church.

1785—First preaching in the Cumberland settlements by Rev. T. B. Craighead.

1801—On December 2, Rev. William Hume, a Scotch Seceder, came to Nashville. Out of the congregation gathered by him came the first members of the Presbyterian Church.



FIRST CHURCH MANSE.

1810-14—Rev. Gideon Blackburn preached in the William Hume Church on week days, and in the woods adjacent to the Public Square on the Sabbath.

1814—The First Presbyterian Church of Nashville was organized by Rev. Gideon Blackburn, with seven members—Mrs. Andrew Ewing; Mrs. Mary McNairy, wife of Frank McNairy, Sr.; Mrs. Josiah Nichol; Mrs. Tom Talbot and daughter; Mrs.

Sophia Hall, wife of Elihu S. Hall; Mrs. Margaret L. Anderson, wife of Colonel Patton Anderson, United States Army—with Robert Smiley, who was elected ruling elder. Mr. Blackburn supplied the church until 1818 or 1819.

1820—Rev. Allan D. Campbell, D.D., the first pastor, was installed. He resigned in 1827, and died in 1861.

1828—Rev. J. O. Jennings took charge of the church, and died in the pastorate on January 12, 1832.

1832—The first building, which was commenced in 1812, and occupied first for preaching in the fall of 1816, was destroyed by



REV. THOS. A. HOYT.

fire on Sunday night, January 29, 1832, while draped in mourning for its late lamented pastor, Dr. Jennings. The fire originated in a box of ashes which the sexton had left under the stairway.

1833—On August 4, Rev. John Todd Edgar, D.D., began his pastorate, which continued until his death, on November 13, 1860.

1843—A colony was sent out and organized into the Second Presbyterian Church.

1848—The second edifice, which was built immediately after the fire in 1832, and dedicated by Dr. Edgar in the fall of 1833, was destroyed by fire on September 14, 1848.

1851—The corner stone of the present edifice was laid on April 28, 1849. On Sunday, January 5, 1850, the congregation worshiped in the lecture room for the first time, and the church was completed in the following spring at a cost of \$51,000, and was dedicated on Easter Sunday, April 20, 1851. Its capacity, including the gallery, is 1,300 sittings.



REV. JERRE WITHERSPOON, D.D.

1855—The building was wholly unroofed by a storm.

1858—A second colony was organized into a Presbyterian Church in Edgefield (now the Woodland Street Church).

1859—Rev. Joseph Bardwell became the associate pastor, and, after the death of Dr. Edgar, was installed as pastor. The building was again almost wholly unroofed this year, and the audience room was greatly damaged by rain.

1862—Nashville having surrendered to the Federal Army on February 16, Mr. Bardwell went South, and was not permitted to return.

1862-1865—The church was without a minister, and the United States Government occupied the building as a hospital. Her altar was desolate and her people were scattered and discouraged.

1865—At the close of the war Rev. R. F. Bunting, D.D., was

called, and began his labors, serving as stated supply until June, 1866, and as pastor from that date to November 15, 1868.

1868—Rev. T. V. Moore, D.D., of Richmond, Va., was called, and entered on his duties as pastor in December, and continued until his death, in August, 1871.

1871—Rev. J. E. Wheeler, of Vicksburg, Miss., was engaged as stated supply until a pastor could be secured.



REV. GEO. D. BOOTH,
Pastor's Assistant in Charge of Adams Mission.

1872—Rev. Henry J. Van Dyke, of Brooklyn, N. Y., was called, and entered upon his labors on February 11, but, on account of the severe illness of his wife, was compelled to take her to Europe. He preached only a few Sabbaths, and resigned on November 17, 1872.

1873—Rev. T. A. Hoyt, D.D., of New York, was called, and entered upon his labors on February 1, and continued until May, 1883.

1873—A third colony was sent out, and organized the Moore Memorial Church, in West End, named in memory of Dr. T. V. Moore.

1879—A fourth colony was sent out, and organized the Westminster Church.

1883—During the year 1883 the pulpit was filled by various ministers. A greater part of the time Rev. O. P. Fitzgerald, of the Methodist Episcopal Church, South, preached.

1884—Rev. Jerre Witherspoon, of Jackson, Tenn., was called in January, and entered upon his labors on March 23, and continued until January 1, 1894, when he resigned to accept a call to Baltimore, Md.

1886—A fifth colony was sent out, and organized the Edgar Church, in North Nashville, named in memory of Rev. John T. Edgar.

1888—The A. G. Adams Mission Sunday school was established on Clay street, named in honor of Elder A. G. Adams, who contributed the necessary funds to erect the church building.

1891—A sixth colony was sent out, and organized the Cottage Church, on Bass street and Stevenson avenue.

1893—In October, 1893, Rev. Jerre Witherspoon, D.D., having accepted a call to the First Presbyterian Church of Baltimore, Md., tendered his resignation as pastor, to take effect on January 1, 1894.

1894—The pulpit was again vacant during the year, and was filled by various ministers. Rev. Collins Denny, of Vanderbilt University, preached the greater part of the time.

1895—Rev. James I. Vance, of Norfolk, Va., having been called, entered upon his labors on February 3.

1900—Rev. James I. Vance, D.D., accepted a call to the Dutch Reformed Church of Newark, N. J.

1901—Rev. Wm. M. Anderson, D.D., of Dallas, Texas, was called in March and entered upon his labors on May 1. In the spring of the same year a church was built at West Nashville (on the corner of Sixth street and Charlotte avenue), and a Sunday school organized, on Sunday, May 19.

EVANGELISTS.

Rev. Thomas B. Craighead	1785-1824
Rev. William Hume	1801-1833

PASTORS.

Rev. Gideon Blackburn, D.D.	1814-1819
Rev. Allan D. Campbell, D.D.	1820-1827
Rev. Obadiah Jennings, D.D.	1828-1832
Rev. John Todd Edgar, D.D.	1833-1860
Rev. Joseph Bardwell	1861-1864
Rev. R. F. Bunting, D.D.	1865-1868
Rev. T. V. Moore, D.D.	1868-1871
Rev. Henry J. Van Dyke, D.D.	1872
Rev. T. A. Hoyt, D.D.	1873-1883
Rev. Jerre Witherspoon, D.D.	1884-1893
Rev. James I. Vance, D.D.	1895-1900
Rev. W. M. Anderson, D.D.	1901

Second Presbyterian Church.

The Second Presbyterian Church was the result of a movement begun during a revival held in the First Church by Rev. Gideon Blackburn in the fall of 1841.

A number of young and enthusiastic members began a Sabbath school in a warehouse furnished them by Colonel Andrew Hynes on Market street. The formal organization of the school was effected May 22, 1842, by the election of Mr. H. G. Scovel, superintendent; Mr. Samuel Hill, assistant superintendent; Abram Stevens, secretary and treasurer, and Charles R. Thompson, librarian. One hundred scholars were soon gathered into the school. A prayer meeting was established and carried on by Rev. John T. Edgar, D.D., pastor of First Church, who deserves the credit of holding the first public service which resulted in the formation of the church.

In the spring of 1843, by the exertions of Messrs. Alpha Kingsley, A. G. Adams, Samuel Hill, and James Erwin, "The Presbyterian Society" began its existence, and on the 24th of May, Rev. R. A. Lapsley was elected pastor, but declined. Rev. Alex Van Court served them two months. August 30 Rev. R. A. Lapsley accepted a second call and labored in the field two years.

November 12, 1843, the Second Church was organized by Rev. Jno. R. Bain, by authority of the Presbytery of Nashville, in session at Smyrna, Tenn. Messrs. A. G. Adams and James M. Hamilton were ordained elders, and Samuel Hill, Abram Stevens, Foster Williams and Jno. McCrae deacons. James Erwin, Alpha Kingsley and Pleasant Smith were elected trustees.

On November 22, James Erwin presented the trustees a lot on the corner of College and Gay streets.

April 15, 1844, the corner stone of the church was laid with impressive ceremonies, Rev. Drs. Philip Lindsley and J. T. Edgar delivering addresses.

November 1 the Sabbath school and public services were held in the basement.

September 6, 1846, the church was formally dedicated by Dr. Lapsley, after a sermon by Dr. Lindsley, said to have been one of the most eloquent of his life.

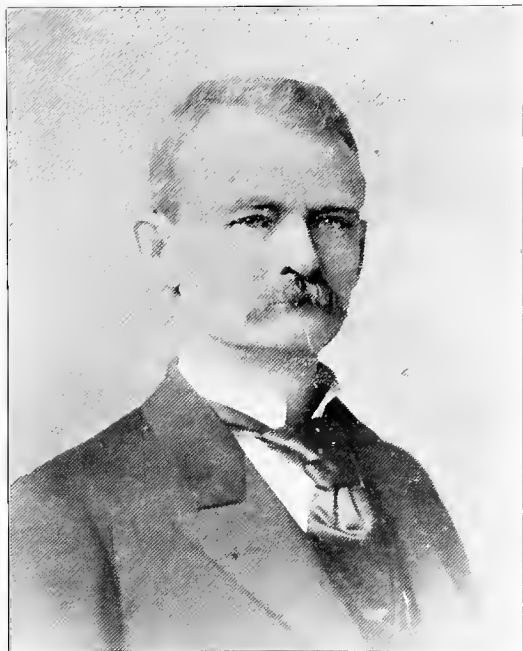
The following are the charter members: Alpha Kingsley, James Erwin, Phoebe Caldwell, Mary Kelley, Mary A. Earhman, Ann Wingfield, Janet McCrae, James B. Ferguson, James M. Hamilton, Samuel Hill, Geo. T. Thompson, Chas. H. Peabody, Abram Stevens, Elizabeth Kingsley, Margaret Erwin, Harriet Rosser, Agnes Norvell, Lucy Wingfield, Nancy Peabody,



SECOND CHURCH.

Elizabeth T. Clark, Foster Williams, H. G. Berry, Andrew J. Smith, John McCrae, C. A. R. Thompson, Adam G. Adams, Wm. B. Shephard, Susan Haley, Martha Scott, Jane Brown, Samuel Seay (ruling elder), Jane Seay, Louisa Hamilton, Thomas Murrell, and W. H. Marquess (ruling elder).

The following are about the dates of the ministers who have served Second Presbyterian Church, Nashville, Tenn.:



REV. J. S. ARBUTHNOT, D.D.

Rev. Alex. Van Court, two months.....	1843
Rev. Robt. A. Lapsley, twelve years.....	1843-1855
Rev. Jno. S. Hays, four years.....	1857-1861
Rev. Richard H. Allen.....	1863-1866?
Rev. Wm. Campbell	1866-1868?
Rev. J. W. Hoyt	1871-1875
Rev. Jno. S. Young	1875-1883?
Rev. Jno. S. Arbuthnot	1883-1885
Rev. Jno. W. Stagg	1889 to April 1892
Rev. S. H. Chester	1892-1893
Rev. Chas. E. Sullivan.....	August, 1894, to Dec., 1895
Rev. James Hardy Morrison	1896 to April, 1900
Rev. James Chalmers Cowan (present pastor) ..	May, 1901

During the Civil War the church was made a post chapel by the Federal authorities and became connected with the General Assembly, North, remaining so connected till the fall of 1871, when, by unanimous vote, it was attached to Nashville Presbytery and Rev. J. W. Hoyt became pastor until his death.

Removals of the membership to distant parts of the city and the encroachments of business rendered a change of locality necessary.

Rev. J. W. Stagg and his officers agitated the question of moving to North Nashville and made faithful efforts to accomplish this result; but the "way was not clear." All his successors saw the necessity and made progress in the same direction.

In May, 1902, the College street property was sold and the Cheatham property on Monroe street, North Nashville, bought by the generous aid of the First Church.

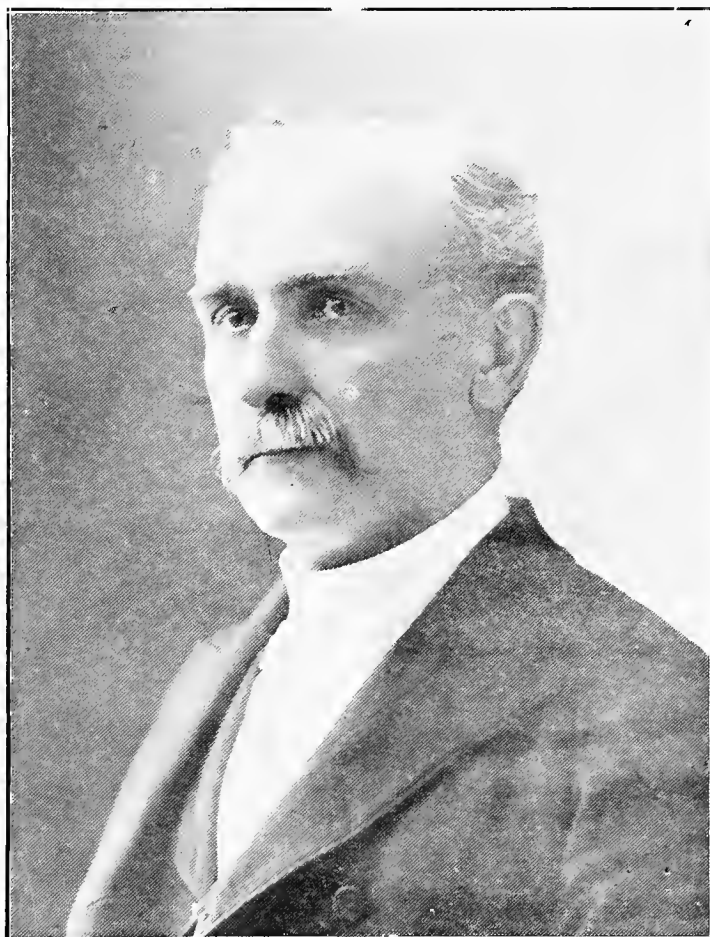
In the meantime a union of the Edgar Presbyterian Church on North Spruce street, with the Second Church was ratified by Presbytery and the property transferred to the Building Fund of the new church.

The united congregation occupied the Edgar Church from June 1, 1902, to October 1, 1904.

March 17, 1903, the foundation of a new church was begun. April 29 the corner stone was laid by the pastor and session in the presence of a large concourse of members and friends, Dr. Angus McDonald, of Moore Memorial Church, delivering the address by request. Rev. Drs. J. H. McNeilly, W. M. Anderson, W. S. Jacobs and J. S. Arbuthnot and W. C. Collier made remarks.

The Sabbath school room was occupied with regular services October, 1904, and the main auditorium will be occupied for Christmas services.

Total membership at present four hundred.



REV. J. CHALMERS COWAN.

Born, Jonesboro, Tenn., January 13, 1848. Reared, Leesburg, Tenn. Educated, King College, 1867-70, A.B., A.M.; Hampden-Sidney, Va., 1871. Theological Course, Union Seminary, Virginia, 1871-74. Licensed by Holston Presbytery, June, 1873. Ordained by Holston Presbytery, May, 1874. Served churches, Ripley, Tenn., 1874-76; Rogersville, Tenn., 1876-81; McKinney, Texas, 1881-83; Johnson City, Tenn., 1887-94; Morristown, Tenn., 1894-1901. Professor King College, 1883-88.



WOODLAND STREET CHURCH.



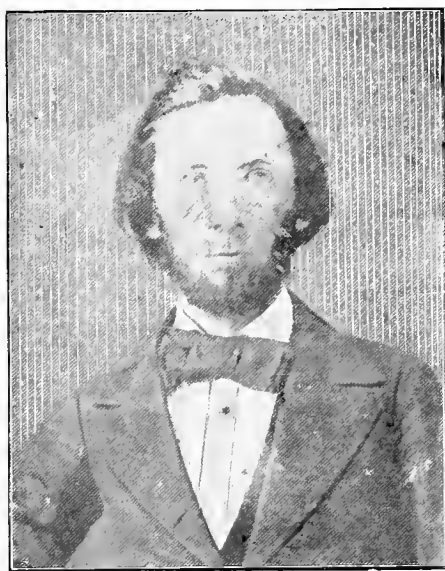
REV. WM. STATES JACOBS.



WOODLAND STREET MANSE.

Woodland Street Church.

About the year 1855 Mr. D. D. Dickey, an elder in the Second Presbyterian Church, Nashville, purchased a lot near the corner of Fourth and Fatherland streets, and built a house thereon for the purpose of conducting a Sunday school. This school was continued by him until May 8, 1858, at which time the First Presbyterian Church of Edgefield was organized therein, and the school came under its care.

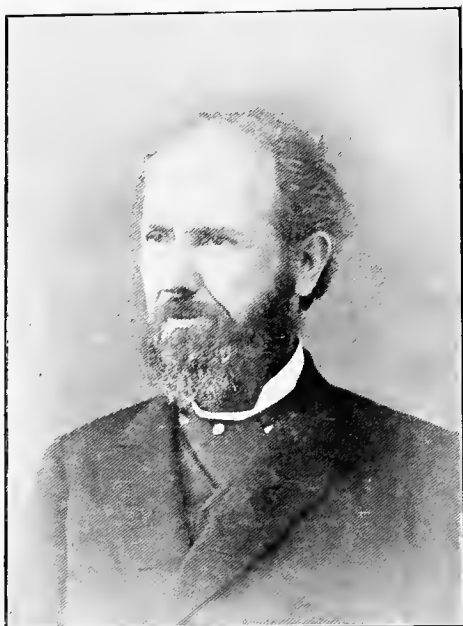


REV. T. J. HENDRICKS, D.D.

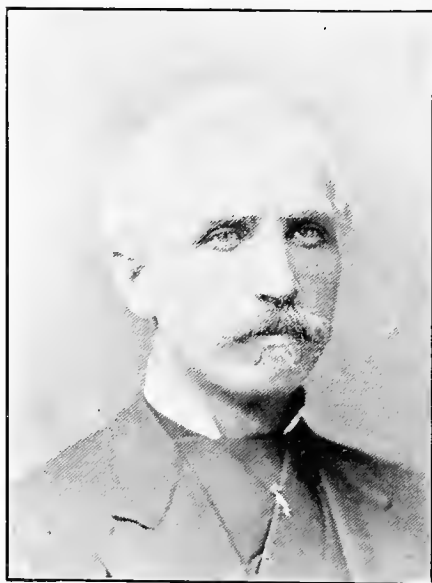
The church was organized by Rev. J. T. Edgar, D.D., and Rev. J. S. Hays, pastors respectively of the First and Second Presbyterian Churches of Nashville, who had been appointed by the Presbytery of Nashville for this purpose.

Ten members from the First Church and twenty members from the Second Church presented regular letters of dismissal from their churches, and the organization was completed by the election of Nathaniel Cross, W. B. A. Ramsey, J. B. White and

R. S. Hollins as elders, and William H. Webb, A. C. White and Josiah Barton as deacons. The church increased in numbers so that a larger house was soon necessary to accommodate the congregation. Mr. W. B. A. Ramsey presented to the trustees the lot upon which the present house of worship stands. The "little brown school-house" was sold by Mr. Dickey, and the proceeds contributed to the building fund. Subscriptions were made, all of which were paid in full, and soon a church was erected, at a cost of



REV. E. C. TRIMBLE, D.D.



REV. E. O. FRIERSON, D.D.

\$5,433.26, and dedicated free of debt April 3, 1859.

Rev. J. W. Lanius was called as a stated supply after the dedication and continued in this relation until his death on the 9th of August, 1859.

October 27, 1860, Rev. T. J. Hendricks was installed pastor, and served the church as such until his death, which took place March 14, 1863. For over a year after the death of Mr. Hendricks the church was without a pastor, owing to the unsettled state of affairs incident to the war, but services were regularly held, either by an elder or by some visiting minister.

In October, 1864, Rev. E. C. Trimble was employed as a stated supply and continued in this capacity until September 15, 1867.

November 7, 1867, the Rev. J. H. McNeilly was called to the pastorate of the church and continued in this relation until March 11, 1877, when he resigned to accept the pastorate of a church in Houston, Texas.

March 25, 1877, the Rev. E. O. Frierson was elected pastor, and served as such until April 24, 1882.

Again for a year the church was without a regular pastor, but for a portion of that time was supplied by the Rev. C. R. Hemphill, then a professor in the S. W. P. University.

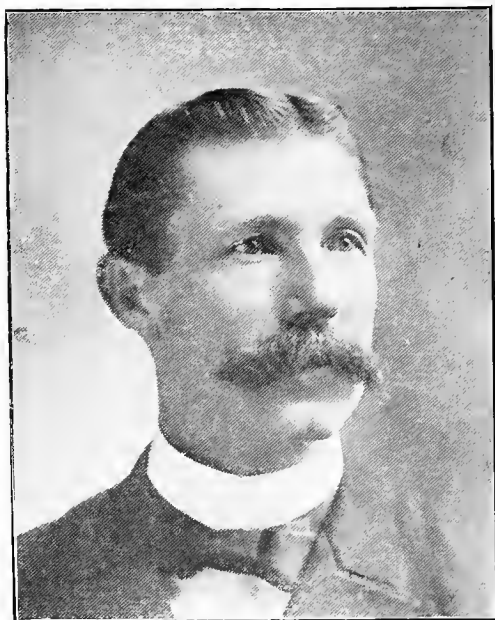


REV. GEO. A. TRENHOLM, D.D.

A call was extended to Rev. George A. Trenholm, who accepted and was installed pastor May 27, 1883, and served as such until November 2, 1891, resigning to accept a call made by the First Presbyterian Church at St. Joseph, Mo.

In August, 1886, it was decided to build a new house of worship. Accordingly, the old church was taken down and the building of the present handsome edifice commenced. The ladies of the church were the moving spirits in the much needed work. Dr. C. N. Ordway was Chairman of the Building Committee.

Mr. Geo. Thompson was employed as architect, and under his supervision the work was pushed forward to completion in November, 1887, at which time a report, presented to the congregation by the Building Committee, showed that the building had been completed and furnished at a cost of \$17,110.88. In April, 1887, the congregation occupied the basement of the new building and worshiped there until the fourth Sabbath of November; and on the first Sabbath of December, in the afternoon, the new house of worship was dedicated to the service of God.



REV. R. C. REED, D.D.

During this pastorate, owing to the consolidation of Edgefield with Nashville, it was deemed best to change the name of this church. Application was therefore made and the charter amended, changing the name to Woodland Street Presbyterian Church.

After the resignation of Rev. Dr. Trenholm the church had no pastor until December 18, 1892, when Rev. Dr. R. C. Reed was installed. He served as pastor until September 29, 1898, at which time he resigned to accept a professorship in Columbia Theological Seminary. For a greater part of the time that elapsed before another pastor was called the pulpit was filled by Rev. J. E. Fogartie, of the Southwestern University at Clarksville, Tenn.

November 12, 1899, Rev. Wm. States Jacobs, Ph.D., was installed pastor.

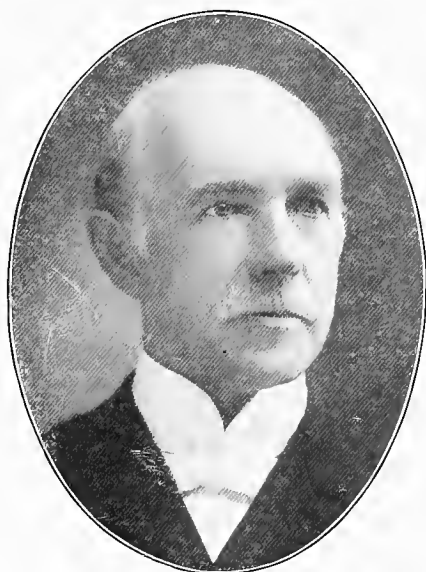


REV. GRIFFIN W. BULL, PH.D.

Sketch of Moore Memorial Church.

On October 22, 1871, a Sunday school, a mission of the First Presbyterian Church, was opened in a small, frame building on McNairy street, near McGavock street, with Mr. George G. O'Bryan as superintendent, and fifteen scholars.

Two years later, on November 23, 1873, the church was organized, with a membership of forty-five, and named in memory of Rev. Dr. T. V. Moore, for many years the pastor of the First



DR. ANGUS McDONALD.

Church. Ground was broken for the present building on August 5, 1871, the first anniversary of the death of Dr. Moore.

The church building was completed and dedicated on March 23, 1874.

The Sunday school room in the rear of the present main building was built in 1886.

The following ministers have served the church as pastor: Rev. Frank Moore, January, 1874, to October, 1878; Rev. Jas. H. McNeilly, September, 1879, to October, 1890; Rev. Angus McDonald, July, 1891, to April, 1903; Rev. Griffin W. Bull, December, 1903.

The present pastor, Rev. Griffin W. Bull, has been the pastor for about one year, and during that time the church has taken on new life. A number of young and vigorous officers have been added to the efficient and experienced men who were already in office and the result is most gratifying. Dr. Bull came



MOORE MEMORIAL CHURCH.

to Moore Memorial from Atlanta, Ga., where he served the West End Church most acceptably for a number of years, and has taken rank as one of the foremost Christian workers of Nashville. Under his skillful management, the Moore Memorial Church is growing rapidly.

Sketch of McNeilly Church.

On the 24th day of January, 1875, this church was organized from a mission Sunday school, which had been organized and maintained by a number of the members of the Woodland Street Presbyterian Church. Notable among those interested were Mr. R. S. Hollins and wife, Jackson B. White and daughter, Miss Sallie White.

On the date above mentioned, a commission appointed by the Presbytery of Nashville, composed of the Rev. J. H. McNeilly, chairman, who was at this time pastor of the Woodland Street Presbyterian Church, and Elders J. B. White, R. S. Hollins and D. P. Rankin, of above mentioned church, met and organized the church, with twenty-five members, and ordained and installed Mr. N. P. Powers and Geo. R. Brooks ruling elders, and Samuel Fletcher and J. P. Hutchison deacons.

The name selected at this time was the Second Presbyterian Church of Edgefield, but subsequently took the present name of McNeilly Presbyterian Church, and stands as a memorial of the long and unremitting labors of Dr. J. H. McNeilly, who has stood for more than a quarter of a century as the leader in the Presbyterian family of Nashville.

The church has had a succession of faithful elders and pastors, and, while like the history of all churches and individuals it has had its reverses, still stands, and promises to be a Bethel for God's people through the years to come.

The McNeilly Church is now in charge of Rev. Chas. E. Sullivan, under whose faithful and efficient ministry the congregation is showing a gradual but very encouraging growth. Mr. Sullivan is a man of recognized ability and is doing what has long been needed in the McNeilly field—enlisting the interest of Presbyterians all over the city.



REV. CHAS. F. SULLIVAN. PASTOR M'NEILLY CHURCH.



M'NEILLY CHURCH.

Sketch of Westminster Church.

Westminster Church was organized on March 7, 1879. The commission appointed to perfect its organization were the Rev. T. A. Hoyt, Rev. T. M. McConnell and Elders J. M. Hamilton and R. J. Gordon. Twenty-six of the first members came from the First Presbyterian Church. The first elders elected were A. S. Duvall and J. H. Wilkes. The first deacons elected were



REV. J. L. BROWNLEE, PASTOR.

C. F. Gray, J. M. Lindsley and Jno. L. Elder. The first pastor was Rev. T. M. McConnell, who served the church about four years, his salary being fixed at the first congregational meeting at nine hundred dollars. The first and very efficient clerk of the session was J. H. Wilkes, who is now a resident of our city.

The first sessional records approved by presbytery were signed by "J. O. Frierson, moderator," and dated Clarksville, Tenn.,



WESTMINSTER CHURCH.

April 26, 1879. The old building that occupied the site where the new and beautiful building now stands was purchased in March, 1880, for seventeen hundred and fifty dollars, and one hundred and ten dollars for the pavement and curbing on College street. Its first trustees, J. M. Sinclair, Hon. W. A. Stewart, and A. D. Armstrong, were elected April 11, 1880. Westminister has from time to time had some as distinguished men as her pastors as can be found in the bounds of the Southern Presbyterian Church. The church struggled under the burden of a heavy debt for a number of years, but through the generosity of friends and by the grace of our God, has but a small debt now. The present building and lot are worth about twenty thousand dollars.

Sketch of Glen Leven Church.

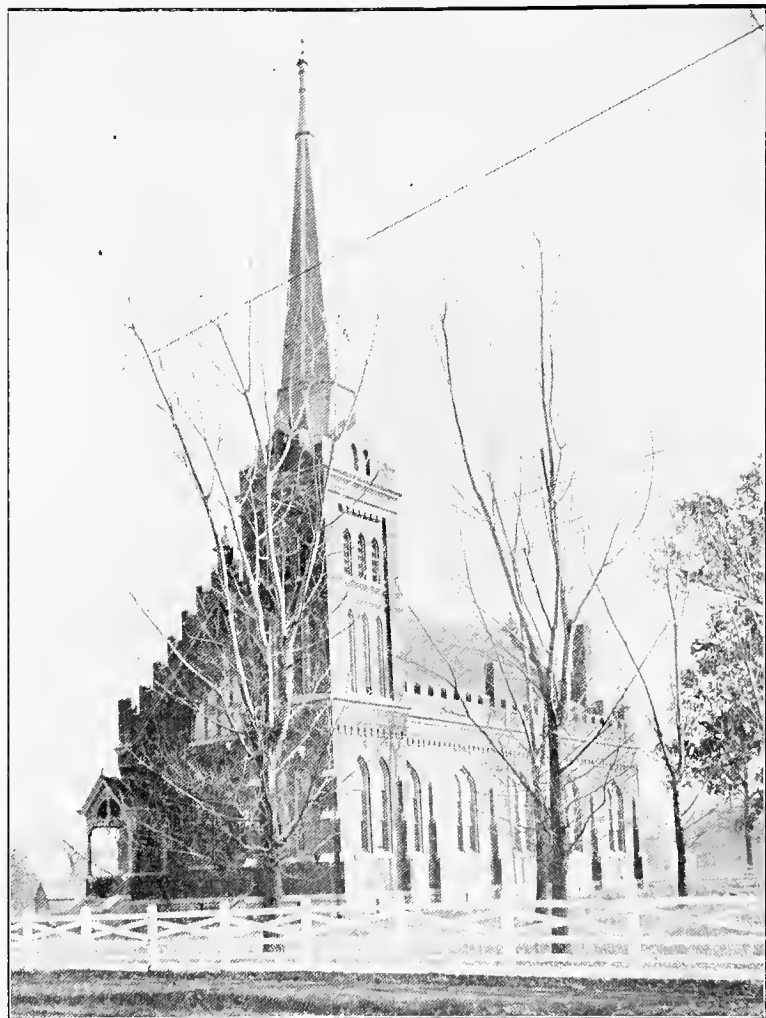
Glen Leven Church is situated in Waverly Place, a southern suburb of Nashville. It occupies an attractive house of worship of Gothic architecture, on a beautiful and large lot, near the Franklin Road, and on the Glendale electric car line.

In the spring of 1889, the session of Moore Memorial Church started a Sunday school in this suburb, and employed Mr. R. A. Haden, a theological student, to assist the pastor, Rev. J. H. McNeilly, in carrying on the work. As the school grew in numbers, several members of the First Church became very much interested, and determined to enter into an organization with such members of the Moore Memorial as lived in the neighborhood. In October, 1889, the session appointed Mr. J. P. Wakely, one of their deacons, superintendent. The suburb was growing rapidly, and on the 4th of May, 1890, a church of twenty-four members was organized, with Mr. John L. Dunlap, Colonel Baxter Smith, Colonel John Overton and Mr. W. L. B. Lawrence as elders, and Mr. Alex S. Coldwell and Mr. Robert L. Jones as deacons.

The work began in an unfinished dwelling house belonging to Mr. W. S. Criddle, on Lawrence avenue, and was afterwards transferred to the district schoolhouse nearby. In the fall of 1889 the session of Moore Memorial had selected the lot on which the church now stands, and it was given to Glen Leven by Mr. and Mrs. John Thompson. The name was selected by the congregation, being the name of Mr. Thompson's plantation nearby. The house was dedicated the first Sabbath in April, 1891. The Rev. James H. McNeilly was called to the pastorate, and he took charge December 1, 1890.

The growth of the church has been steady. On account of the frequent removals of the members, the roll now has about one hundred and sixty, although there have been over three hundred received.

The Sunday school has been flourishing from the first. It has over one hundred and fifty enrolled, and the attendance averages nearly one hundred.



GLEN LEVEN CHURCH.

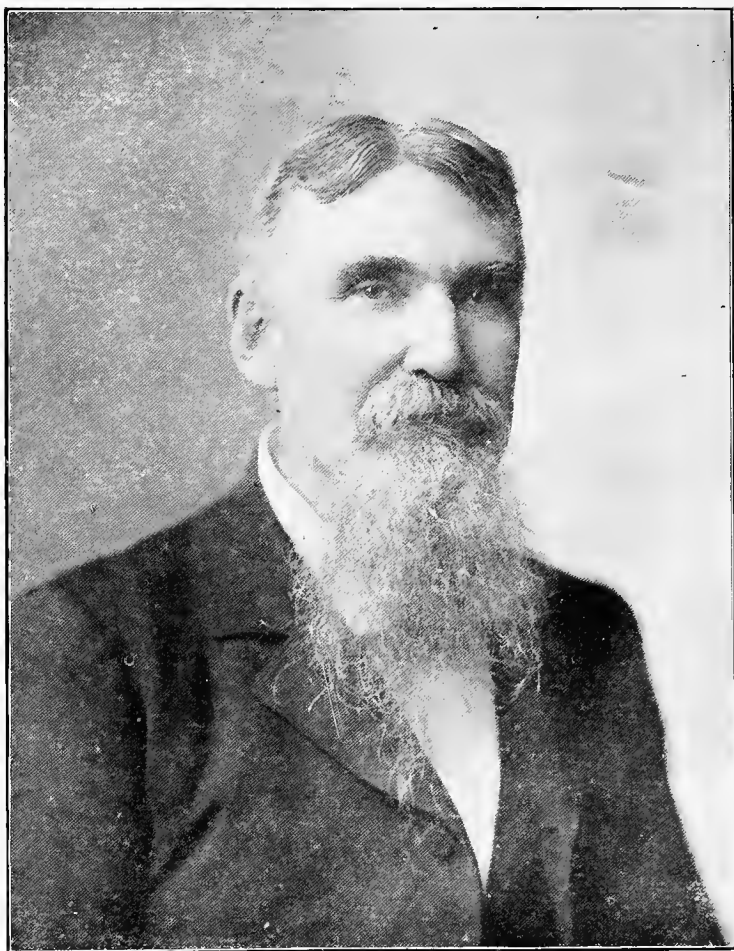
Sketch of Life of Dr. J. H. McNeilly.

James Hugh McNeilly, pastor of Glen Leven Church, was born in Dickson County, Tennessee, about thirty-five miles west of Nashville, June 9, 1838. Educated at Tracy Academy, in Charlotte, Tenn., and at Jackson College, Columbia, Tenn., he graduated in June, 1856.

His father was a lawyer and clerk of the Circuit Court, and from eleven years of age the son was much engaged with the work of the office, being sworn in as deputy clerk at the age of thirteen. After graduating he studied law with his father. In 1857, when nineteen years old, he was converted, and united with the New Bethel Church, in which his father was an elder. The family were originally of the Associate Reformed or Seceder Church—Scotch-Irish people, strict in the training of their children, and with a high idea of the ministry of the gospel. From childhood the impression on the mind of the boy was that if he were converted he must preach.

So as soon as he joined the church everything was laid aside for preparation for the ministry. Entering Danville Theological Seminary in the fall of 1858, he graduated in the spring of 1861. On the 12th of April, 1860, he was licensed to preach by the Presbytery of Nashville at Shelbyville, Tenn., and spent the summer in mission work in the presbytery. In 1861 he was called to be the co-pastor with the venerable Dr. Eagleton, at Murfreesboro, Tenn. But he declined the call, and engaged in missionary work, at the same time helping to raise troops for the Confederate Army. He was at Fort Donelson in the fall of 1861, on staff duty, and preaching to the soldiers.

At the beginning of 1862 he was called to a church in Louisiana on the river just above Vicksburg, the call to go into effect at the close of the war. He visited the church, and while there Fort Donelson fell. So he remained in Louisiana, preaching to the Pecan Grove Church, with a white membership of fifty, and a negro membership of six or seven hundred. During this time he also went to Vicksburg to assist in the defense of that city, but as no attack was then made he returned to his charge. In the fall of 1862, his regiment was exchanged at Vicksburg, and he was enrolled as a private in Company D, Forty-ninth Tennessee Infantry. In a short time Colonel Bailey, of that regiment, who was an elder in the church, detailed him as chaplain; and in the course of a year or so he was regularly commissioned as chaplain with the rank of captain in the Confederate Army. He served through all the campaigns of the Army of Tennessee and of



REV. JAS. H. McNEILLY, D.D.

Mississippi, until the close of the war, leading the life of the men ; with them in camp, on the march, on the field, until he was paroled at Tuscaloosa, Ala., May 20, 1865.

After the war his first charge was Trenton, Tenn., with Humboldt, and a country church, New Providence. He was ordained by the Presbytery of Western District, February 4, 1866, at Trenton. For two years he served these churches. In 1867 he was called to the First Edgefield Church, now Woodland Street, Nashville. He assumed the charge November 1, 1867, and continued until the last of March, 1877. In that time the church

grew from fifty members to two hundred and twenty-five, and sent out two colonies—Madison and Second Edgefield (now McNeilly) Church—and assisted them in building their houses of worship. The church in that time raised over \$65,000 for various religious uses.

Also while pastor at Woodland Street, the First Church started the work which resulted in Moore Memorial Church. Dr. Moore, of the First Church, was in feeble health, so the session asked Mr. McNeilly to assist in organizing the work. He was in frequent consultation with those who were to form the colony; and in the fall of 1872, by direction of presbytery, he organized them into the church, a memorial of the saintly Dr. T. V. Moore.

In 1877 Mr. McNeilly was called to the pastorate of the First Presbyterian Church of Houston, Texas, which he assumed April 1 of that year. He continued in that work for two years and a half, when, on account of the failing health of his family, he resigned. He was called then to the Moore Memorial Church, which had been for a considerable time without a pastor. He began his work there October 1, 1879, with a membership of about seventy-five. There, for over eleven years, he continued his labors, and the church grew as that part of the city, West End, increased in population. In 1887 the beautiful and convenient Sunday school room was added to the church at a cost of \$10,000, raised entirely by the congregation. When he left the church it numbered three hundred and twenty-five members.

In 1890 the Glen Leven Church, in Waverly Place, a suburb south of Nashville, was organized. It was the result of a work begun by the Moore Memorial. Mr. McNeilly was called to the new church, and assumed the pastorate December 1, 1890, being regularly installed in the following spring. The congregation built a beautiful house of worship, which they now occupy. Mr. McNeilly continues as pastor of that church, which has received over three hundred members, and now numbers about one hundred and sixty on its roll, with a large Sunday school.

In 1880 the degree of Doctor of Divinity was conferred on him by Arkansas College. For fifteen years he administered the home mission work of Nashville Presbytery. For fifteen years he was a member of the General Assembly's Executive Committee of Foreign Missions, and eight years its chairman. For nearly thirty-five years he has been identified with the Presbyterian Church in Nashville; and he has organized each of the churches he has served, except Woodland Street.

In 1865 Mr. McNeilly was married in Memphis to Miss Mary Weatherford, of Danville, Ky. They have four children, two sons and two daughters: Mr. Edwin L. McNeilly, a lawyer in Nashville; Mr. Robert H. McNeilly, a civil engineer; Mrs. Dr. J. S. White, of Kentucky, and Miss Margaret McNeilly. He lives in a comfortable home near his church.

Sketch of Cottage Church.

The Cottage Church Sabbath school was organized June 22, 1850, in St. Cloud Grove, corner of Ewing avenue and Bass street, by Messrs. W. G. Hunter, Jas. Gould, A. W. Putnam, H. H. McAlister, Alfred Hume, and others, of the First Presbyterian Church. The first building was erected on the northeast corner of Bass street and Stevenson avenue. Alfred Hume was the first superintendent, and was succeeded, respectively, by A. W. Putnam and H. H. McAlister. The building was taken by the United States Army in 1862, and the school discontinued.

In 1865 the school was reorganized by H. H. McAlister, who again became its superintendent. Bradford Nichol succeeded him in 1879 and served until 1883, when Mr. McAlister again took charge. Messrs. Baxter Smith, S. O. Merrill, W. S. Hill, and Bradford Nichol served consecutively up to 1896, when the present superintendent took charge.

The present building, located on the southeast corner of Bass street and Stevenson avenue, was erected in 1881, chiefly through the efforts of Mr. H. H. McAlister, Mr. Bradford Nichol, and Mr. Byrd Douglas. Mrs. Ann Pope contributed \$1,000 to the Building Fund, and, at her death, gave the church enough money to build the manse.

The following evangelists have served the church from its inception as a mission in 1850 to its organization in 1893—viz., Revs. C. D. Elliott, J. W. Hoyt, Alex. Cowan, Mr. Yeargin, T. C. Ragsdale, Chas. Hyde, and C. T. Blair. Rev. C. T. Blair served as stated supply from organization to 1895; Rev. Robert Hill, as pastor from 1895 to 1897. On May 31, 1897, the present pastor, Rev. Harris E. Kirk, was called, and was ordained and installed November 7, 1897.

Rev. W. Moore Scott was installed and served the church till he was called to Memphis in 1902.

Rev. J. F. Lackey has supplied the church since January 1, 1904.



COTTAGE CHURCH.



REV. J. F. LACKEY, PASTOR COTTAGE CHURCH.

Sketch of Benavi Church.

Benavi Sunday school was organized June 14, 1891, in a frame dwelling corner of Florence and Wheless streets, by the Rev. Erskine Brantly, of Waxahachie, Texas, but now at Antlers, I. T. The name was coined for the school by the one who organized it and is from the Hebrew, meaning son or child of my heart, or my beloved. There were seventy-eight scholars and eight officers and teachers present the first day. Alex. H. Wright was made superintendent.

Benavi Church was organized June 11, 1893, in the new church building on Alberta avenue, near Buchanan street. Commissioners from Nashville Presbytery were Rev. J. H. McNeilly, D.D.; Rev. J. R. Herndon; Rev. Mark Kennedy, of Franklin, and Elder J. H. Wilkes. The building cost, furnished, \$2,000, and was built and paid for through efforts of its own people. It was organized with thirty-two members, twenty-one were received on profession and eleven on certificate. A. H. Wright and William Brantly were elected elders and the Rev. E. T. Brantly, the founder, was called to be the first pastor.



BENAVI CHURCH.



REV. E. T. BRANTLY.

Sketch of West Nashville Church.

The West Nashville Church was organized April 27, 1902, by a commission from Nashville Presbytery, consisting of Revs. W. M. Anderson, D.D., Angus McDonald, D.D., J. C. Cowan, D.D., and H. F. Williams, and Elders Byrd Douglass and R. E. MaGill.

The church was supplied at first by Rev. Geo. D. Booth, who was followed by Rev. T. E. P. Woods. The first pastor was



WEST NASHVILLE CHURCH.

Rev. F. D. G. Daniel, who took charge of the church on November 16, 1903, and was installed May 29, 1904. There were twenty members who petitioned for the organization and the roll has grown to fifty-four. The congregation is an earnest, enthusiastic one, and is engaged at the present time in trying to build a church building, the lecture room of which was built some years ago, and which is being used now for both Sunday school and church purposes.



REV. F. D. DANIEL, PASTOR.

St. Andrew's Presbyterian Church.

St. Andrew's Church as a mission for the colored people began under the Presbyterian League of Nashville, May 7, 1898. The first meeting was held in the Boyd Building on Cedar street. Immediately afterward the present quarters on the corner of North Spruce and Gay street were rented for a term of three years.



REV. SPENCER JACKSON.

Rev. Spencer Jackson, the pastor of Trinity Church, Anniston, Ala., was engaged by the league to take charge of the work, and arrange for the first meeting mentioned above. He is a graduate of Stillman Institute and had been ordained about three years when he took charge of this work. Dr. Angus McDonald, the chairman of the Committee of Arrangements of the League, was also chairman of the Presbyterial Committee of Colored Evangelistic Work. In October, 1898, a commission of Nashville Pres-

bytery organized the St. Andrew's Mission into a regular, fully equipped church, with thirty-five members, and the name of St. Andrew was chosen. Four elders and three deacons were elected, ordained and installed. All the regular services of the church were held from the beginning. The furnishings of the church building such as pulpit, chairs, communion table, organ, pews, hymn books, etc., were given by the friends of the work, principal among whom were Mrs. Sue Bradford, Mr. Bradford Nichol, Sr., the Woman's Guild of the First Church, the Moore Memorial congregation, the Cottage congregation and the congregation of the First Church.

In February, 1902, the present property, a house and lot, were purchased at a cost of \$1,000. In the fall of 1903, a brick manse of six rooms was built on the lot at a cost of about \$1,500, and is now occupied by the pastor. The church has had a slow but constant growth and is now in good condition, with a membership of about seventy-five.

The following are the names of the officers and their dates of service:

Pastor.—Rev. Spencer Jackson, began May, 1898, still acting.

Elders.—James Huckabee, November, 1898, still acting; W. M. Flowers, November, 1898, still acting; Henry Bosworth, May, 1899, still acting; Alonzo Grant, April, 1900, still acting; Edward Frierson, October, 1904, still acting.

Deacons.—Jefferson Frierson, November, 1898, deceased; Richard Grant, April, 1901, still acting; Charles Handy, April, 1902, still acting; J. W. Jamison, October, 1902, still acting.

Y. M. C. A.



REV. S. W. M'GILL.

The Presbyterians of Nashville have long been among the leaders in interdenominational work of all kinds, notably the Y. M. C. A. work. Several presidents of the board have been Presbyterians and the state secretary, Rev. S. W. McGill, is a member of Nashville Presbytery. He has done a splendid work among the young men of Tennessee.

Presbyterian Officers in Nashville.

The following is a list of the officers of the various churches of Nashville as the boards are now constituted.

BENAVI PRESBYTERIAN CHURCH.

Wm. Brantley, Officer.

COTTAGE CHURCH.

Dr. J. F. Lackey, Pastor.

Elders.

W. S. Hill,
R. B. Jones,
W. T. Thompson,
Chas. Weimer.

Deacons.

Henry Gwinner,
C. W. Jones.

FIRST CHURCH.

Rev. W. M. Anderson, D.D., Pastor.

Elders.

W. G. Adams,
A. G. Adams,
J. D. Blanton,
R. S. Cowan,
Byrd Douglas,
Dr. P. F. Eve,
W. F. Foster,
Chas. B. Glenn,
Dr. J. D. Plunkett,
W. H. Raymond,
Jos. H. Thompson,
R. G. Thorne,
C. B. Wallace.

Deacons.

Wm. C. Collier,
L. M. Foster,
E. W. Foster,
C. C. Foster,
J. B. Garrett,
I. C. Kennedy,
F. A. Myers,
J. H. McEwen,
Bradford Nichol, Sr.,
Henry Sperry,
T. G. Tinsley,
W. D. Witherspoon.

Elders-elect.

Dr. Wm. Bailey,
Dr. M. G. Buckner,
Duncan McKay,
Frank Boensch, Sr.,
W. T. Abernathy.

Deacons-elect.

Jno. P. W. Brown,
Geo. M. White,
Thos. P. Kennedy,
Dr. D. R. Stubblefield,
Dr. Jno. A. Witherspoon,
Robt. T. Hopkins,
Bradford Nichol, Jr.,
Robert Lusk,
J. Harry Howe,
C. S. Caldwell.

GLEN LEVEN CHURCH.

Rev. Jas. H. McNeilly, Pastor.

Elders.

John F. Campbell,
A. S. Caldwell,
H. K. Northway,
A. W. Stockell.

Deacons.

J. H. Bell,
C. C. Gilbert,
Ed. LeSueur,
G. S. Parrish,
Dr. W. A. Tanksley,
G. C. Terry,
J. A. Wemyss.

M'NEILLY CHURCH.

Rev. Chas. E. Sullivan, Pastor.

J. D. McGinnis, Elder.

MOORE MEMORIAL CHURCH.

Rev. G. W. Bull, Pastor.

Elders.

H. F. Banks,
A. M. Carroll,
John W. Childress,
James Geddes,
L. W. Hall,
Allen G. Hall,
John A. Hollins,
Edgar Jones,
Robert Moran,
Geo. G. O'Bryan,
J. W. Weatherly,
J. H. Wilkes.

Deacons.

C. R. Atchison,
J. A. Bennie,
R. S. Bolles,
W. H. Clarke,
W. E. K. Doak,
J. H. Edwards,
K. C. Hardcastle,
S. K. Harwell,
C. S. Kinkead,
T. H. Maney,
W. D. Mayo,
J. H. Orr,
B. H. Rice,
G. M. Rose,
W. O. Tirrill,
W. D. Trabue.

WESTMINSTER CHURCH.

Rev. J. L. Brownlee, Pastor.

Elders.

S. D. Butler,
G. A. Myers,
T. B. Reese,
L. A. Wood.

Deacons.

A. Tillman Jones,
Wm. R. Payne,
Chas. Ridley, Jr.

SECOND CHURCH.

Rev. J. C. Cowan, Pastor.

Elders.

II. G. Diatkar,
 J. M. Lowe,
 Wm. J. Miller,
 G. W. Hutchison,
 Hugh McNoughton,
 H. W. Sanhouse,
 H. Taber.

Deacons.

Wm. Cassetty,
 J. T. Cassetty,
 R. S. Dale,
 T. H. Dunlap,
 J. T. Hutchison,
 H. G. Phelan,
 Fred Schott,
 H. V. Wall.

WEST NASHVILLE CHURCH.

Rev. F. D. Daniel, Pastor.

Elders.

Mark S. Cockrill,
 Chas. D. Marsh,
 A. F. Marsh.

Deacons.

D. S. Goodrich,
 J. A. Hammond,
 Willard Marsh.

WOODLAND STREET CHURCH.

Rev. Wm. States Jacobs, Pastor.

Elders.

R. S. Hollins, Sr.,
 Samuel Orr,
 G. W. Gifford,
 Geo. B. Guild,
 N. T. Freeman,
 S. S. McKay,
 C. A. Graves,
 N. P. LeSueur,
 E. T. Hollins,
 G. H. Baskett,
 Dr. Nathaniel Gooch.

Deacons.

R. S. Webb,
 W. E. Metzger,
 J. J. Odil,
 R. T. Creighton,
 A. E. Baird,
 John Langham,
 John Neely,
 E. L. Doak,
 W. G. Sawrie,
 W. R. Cornelius,
 Leland Hume,
 W. M. Hunt,
 Frank Herbrick,
 Chas. Waller,
 W. J. Law,
 W. A. Archibald.

Historic Sketch of Ward Seminary.

Nashville has for many years been noted as an educational center. Before the war of 1861-5, the old Nashville Female Academy was the largest school for girls in the South, and probably in the whole country. In 1861 it had five hundred and seventy-five pupils of whom three hundred and twenty-five were boarders from all over the Southern States. The Rev. Dr. C. D.



WARD SEMINARY.

Elliott was one of the most successful of the old-time school-masters. But when the war closed, all the interests of the South were in ruins; and while the need of a first-class female school in Nashville was manifest, the question was who should undertake it, and where should the means be found?

Under these circumstances, the Rev. Wm. E. Ward, D.D., a minister in the Cumberland Presbyterian Church, a man of fine culture, of lovely character, and of strong faith determined to open a private school for girls. The obstacles were many, and he undertook it with serious misgivings. In the fall of 1865 he



GEN. GATES P. THRUSTON.
Chairman Board of Trustees of Ward Seminary.

rented the Kirkman residence, at the corner of Cedar and Cherry streets, and with such help as he could secure, especially with the assistance of his own family, he began the work. From the first it was a pronounced success, and in a short time, the growth of the school demanded larger quarters. So Dr. Ward purchased the site and buildings now occupied by the Ward Seminary—and as there was need he improved and added to them. For twenty-two years he conducted the seminary as a private enterprise, and he had a very large patronage from the Southern States.

After his death the property was bought by a stock company and for several years the school was in charge of Professor J. B. Hancock, with a large corps of teachers.

In (1891?) the Presbyterians of Nashville purchased the property and have since conducted the school. The name was considered one of the most valuable assets of the institution, and caused them to purchase that property, rather than to attempt to build up a new school.

OFFICERS OF INSTRUCTION AND GOVERNMENT.

Session 1904-1905.

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ANTOINETTE FLEURY	<i>French.</i>
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LAURA SHEPPE	<i>Mathematics.</i>
MARTHA A. HOPKINS	<i>Grammar, History, Arithmetic.</i>
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ELIZABETH C. CALDWELL	<i>Piano, History of Music.</i>
*SARAH E. MCILWAINE	<i>Piano.</i>
SUSAN COSGROVE	<i>Piano.</i>
MARY FAULKNER WINKLER	<i>Piano—Primary Grades.</i>
CHARLES WANZER STARR	<i>Vocal Culture.</i>
MARTHA LANIER SCRUGGS	<i>Voice Culture.</i>
DOUGLAS POWELL	<i>Voice Culture—Chorus Singing.</i>
J. HOUGH GUEST	<i>Violin.</i>

*Away on leave of absence for a year.



DR. J. D. BLANTON,
President of Ward Seminary.

JESSIE KILGORE WARDLAW	<i>Physical Culture.</i>
GRACE THOMAS	<i>Stenographer.</i>
MARY P. CARTER	<i>Matron.</i>
NETTIE B. HANDLEY	<i>Housekeeper.</i>
LEWIS A. SEXTON	<i>Bookkeeper.</i>
LEON H. VINCENT	<i>Lectures on Literature.</i>

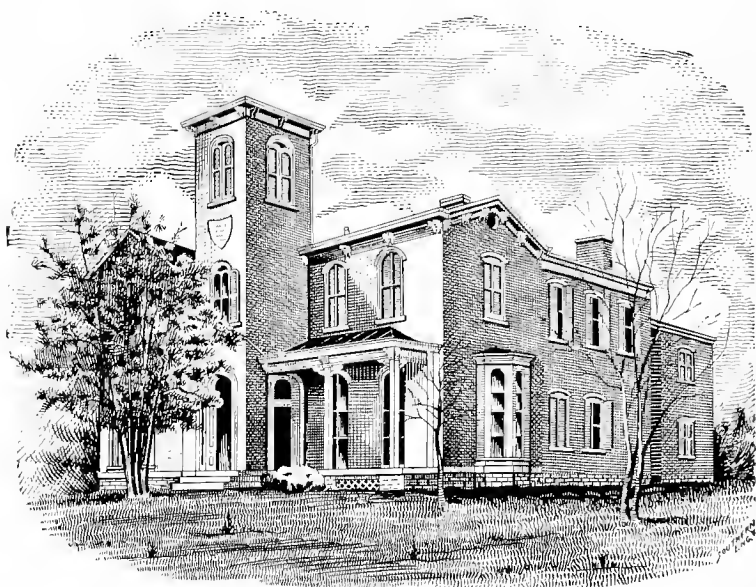
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J. D. BLANTON,	CLARENCE B. WALLACE,
	W. C. COLLIER.

Monroe Harding Orphanage.



MONROE HARDING ORPHANAGE.

The Monroe Harding Orphanage, which is the gift to the cause of Christian philanthropy of Mrs. Monroe Harding, as a memorial to her husband, whose name it bears, is situated in North Nashville near the Jefferson street car line, on a spacious lot affording ample garden facilities, and combining the conveniences of the city with pure air and rural seclusion. Rev. and Mrs. Newman, who preside over the institution, are specially adapted to the important work of training the fatherless wards of the church.

